

stands glorious; and in a greater empire than the Venetian, the lion is the hall-mark of true metal, the exemplar of vigilant courage; massive, not easily stirred, but when aroused, irresistible. Such was the Hero of Judah and Prince of the House of David, General of twelve legions of angels, in whose crowded life the watchword was "immediately."

The lamb—signature of Matthew—does not in nature easily lie down with the lion. But in Christ they are one. The lamb has two qualities of infinite significance: first, a readiness to die while life is still unspent, and, secondly, an utter inability to injure others. When Christ was cut off, He was still in His prime. There is no hint that He ever suffered from mental or physical disease. No one has ever attributed to Him the epilepsy of Mohammed. He was a perfect victim. And He died unresisting. Of His miracles, two only did a hurt. In the first, He taught us that many swine are not worth one man's soul—the swine being to Him that wealth which is contrary to God's law. In the other, it was by withering a fig-tree that, in mercy, He warned a nation drifting to its doom.

In Luke's record, we see the face of a friend—moved by deep, human sympathy. The appeal is there to the best emotion of our race. What *man* of you, having a hundred sheep, will leave the hundredth to perish in the wilderness? What *woman* of you, having ten pieces of silver, will lose the tenth and not search till she find it? What *father*, having two sons, will throw off the younger when he returns, disgraced, from the far country? That is Luke's approach to Christ.

John's is as the flying eagle, who rises far above